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ABSTRACT

This illustrated reader contains a Passamaquoddy version of a traditional Wabnaki legend about the origin of the turtle. It is one of a series of readers containing Passamaquoddy legends and is intended for use in a bilingual education setting. Each page presents the text in the Passamaquoddy language and in a literal English translation. A glossary of unfamiliar and little-used words and a guide to pronunciation are provided at the end of the book. (AMH)

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PESTOMUHKATI ATKUHKAKONOL
PASSAMAQUODDY LEGENDS

MIKCIC
TURTLE

FL010337

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PESTOMUHKATI ATKUHKAKONOL

PASSAMAQUODDY LEGENDS

MIKCIC

TURTLE

Wabnaki Bilingual Education Program

ESEA Title VII, Indian Township, Maine

1976

The *Pestomuhkati Atkuhkakomol* are traditional Wabnaki legends. These books contain Passamaquoddy versions of the stories as told about eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published by John Dyneley Prince as "Passamaquoddy Texts" in Volume X of the Publications of the American Ethnological Society.

Because Mitchell's original texts had been destroyed, the published text was an effort by both men to reconstruct the stories from memory. Consequently, there is in some places a strong English influence on the Passamaquoddy language. Through the efforts of many people at Indian Township and at Pleasant Point, the stories have been re-created from Mitchell's and Prince's written text and retranscribed in the modern writing system. In most places the language of the original is preserved, but in a few cases grammatical and idiomatic changes have been made to conform to modern spoken Passamaquoddy. A special effort has been made to be sensitive to and to preserve the various methods and techniques used in the Algonkian storytelling tradition.

A glossary of unfamiliar and little-used words will be found at the end of the book.

Illustrated by Lee Suta

Kmihqitahamanen

Georgie Big John

yuhtol *Pestomuhkati Atkuhkakonol* nekom nespiwisit.

Mate 'sikinaqsuwatomuwon elikcicihtaq,

weci skicinuwi wolamsotomewakon kisimilukot knicannuk

weckuhyawolotihtit elominihkanikotok.

This series of *Pestomuhkati Atkuhkakonol* is dedicated

to the memory of

George "Georgie Big John" Soctomah

for his unselfish efforts

to convey thg cultural richness of the past to future generations.

MIKCIC

Koluskap wecimacahat Oktokomq, macewehket oqiton. 'Pecisukin Piktuk. Etolipeciyat skicinuwi utenek, nit etolimskuwat nicalkul Mikcicol. Komac Mikcic wisokimaleyu naka menakatomahtun. Itomuk, "Eluwehkal te Koluskap nicalkul." Kenoq olu kotokik litahasuwok nit al nit Mikcic 'kisikonuwakon. Kenoq etuciwolomahtaq, nit Koluskap muhsaciwihqehlal.

On Koluskap 'kisitahatomon 'qolopehlan wecikisisakoliskitapewilit.

Peciyat Piktuk, pemikhoticik aqamok 'qotatq wikuwamol. Koluskap

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When Koluskap leaves Newfoundland, he goes by canoe. He paddles to Pictou. When he arrives at the Indian village, there he finds his uncle Mikcic. Mikcic is very lazy, and his manner is extremely slow. They say, "He must indeed be Koluskap's uncle." Others, however, think that it is as a result of Mikcic's upbringing. Nevertheless, he is so good-natured that Koluskap has a fondness for him.

Koluskap decides to transform him so that he will be a man of strong character.

When he arrives at Pictou, those living there number more than one hundred wigwams. Kolus-

wisokiwolapewiw, nisokehs olisoskapewiw katok op sakom. Ksimuhsalqosu. Wahkehsu ehpit skat muhsalahq. Msite 'pawatomuwaniya 'peciyalin yatte wen wikuwak. 'Tosaha na nomiyan. Nisininiyal nicalkul, assokomahtuwol.

Koti kceyawi mawiyan naka pahpultin, kenoq olu Koluskap kotama 'toloqitahatomuwon 'toliyan pahpultimok. Mecote olu 'toqecimulal Mikcicol witayalin. 'Tiyal, "Msitehc 'tiyultiniya naksqiyik." 'Toqecimulan keq weci skat cpahkatomuhk. "Kat cuwitpotu knoqtuhkayin."

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kap is very handsome, twice as fierce-looking as a chief would be. He is well loved. There are but few women who do not like him. Each one desires him to visit at her wigwam. He refuses to see them. He stays with his uncle, the one who behaves so strangely.

There is going to be a big gathering complete with games, but Koluskap does not think he will attend the festivities. Still, he asks Mikcic to participate. He tells him, "All the young girls will be there." He asks him why he isn't married. "You should not live by yourself."

"Etuci ehta ktomakeyi, muckote kotama pesqonuwiw ntoloqtewakon tan yut welkomawik mawiyamok. Kamotop nil ntotoliwtoman nikok."

"Nit kahk na tehpu olipawalqahk," Koluskap 'toli asitemal nicalkul, "musa 'tomitahatomuhkoc. Tan kahk wen piluwitposit, nokomasitahatomon tahalu eli acehtasik loqtewakonol."

"Aha, ntuwasom," itom Mikcic. "Mecopal op olu kisi acihtwan 'tolamhok pomawsuwin?"

"Nita," eli asitewtok sakom, "nit sikeyu ellukhotimok. Mesq nokotomuwan yut utenehsis, ntolluhkanc nit. Kil tehc na yut toke ktoliyan elayawolotimok, nahseht nitospisun."

"I am so poor, I don't even have one bit of clothing good enough for a festival. It is far better for me to sit at home and smoke."

"If that is all that is wanted," Koluskap answers his uncle, "don't worry. He who possesses supernatural powers thinks it an easy task to change mere clothing."

"Yes, my child," says Mikcic. "But is it possible for you to change the insides of a person?"

"Well, now," answers the chief, "that is a difficult task. Before I leave this little village, I will do that. But now, you will attend the games; here, put on my belt."

Nitte kisinahsnok, Mikcic 'peci-wisokiwolapewin tan tehpu skitap kosona ehpit mesq 'tolinomihtuwon. Koluskap nahsnomuwan peyemikoluwahkil loqtewakonol. 'Tolitpamuwal tokkiw mehciyak 'kiskumol nekom tehc peyemiwolapewit skitap.

As soon as he has put it on, Mikcic becomes so handsome no man or woman has ever seen the like before. Koluskap dresses him in the finest clothing. He tells him that to the end of his days he will be the most handsome of all men.

On Mikcic 'toliyan etolimawiyamok. Wot olu sakom Piktuk nuhu wisokiwoliku 'tus, pciliw ewasisuwit. Nihtol nemiyacil. Wesuwessin. 'Titomon, "Nomiya pawatom." Yukt tokec msite skinuhswok Piktuk 'pawatomoniyal yuhtol naksqiyil. Nehpahawal tan wot mesonat.

Nit etuci Koluskap wihqnok naka maceptun wapap, nacikoluluwewan Mikcicol. Wewikuwossit, wolitahamal Mikcicol. Nitte na naksq 'tolonekhan pileya stahqnu, 'sipelekehlan kci wapsqewiyil. 'Toliyaman Mikcicol naka kespahtek wiyuhs 'toliwolaqihpiniya. Nit toqite 'kisinisuwiniya.

And so Mikcic goes to the gathering. Now the chief at Pictou has three very beautiful daughters, especially the youngest. That's the one Mikcic sees. He goes back. He says, "I see the one I want." Now the youths at Pictou all want this girl. They'll kill the one that wins her.

Taking wampum, Koluskap goes to negotiate on behalf of Mikcic. The mother, she accepts Mikcic. And so the young girl arranges a bed of new boughs, she spreads out a big white bearskin. She goes to Mikcic and they eat an evening meal of dried meat. So the couple is married.

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Mikcic wisokimaleyu. Kotokik ketunkahtihtit, nekom kahk lossin wikok. Neqt pemkiskahk nisuwihticil 'tiyukun, "Nit olu skat keq koti olluhkewon, nokosayiwc ksik telamipon."

Nit nahsnan 'takom. Ehpit nuhsuhqan nacikotunkelit–'kotinomiyal tan 'tolluhkalin. Kotama pihcetu oliyew, on 'qastehsinon, napisqaman, cel ksihtehsimsu. Nisuwihticil nitte wesuwessin, naciyahan wikuwossol, "Mikcic katte keq lawotiw."

Wikuwossol olu itom, "Temonuk keq olluhke. Cikihtwan."

Mikcic is extremely lazy. While the others hunt, he just stays home, lying around. One day, his wife says to him, "If you don't do something, we're going to starve soon."

So he puts on his snowshoes. The woman follows him as he goes hunting–she wants to see what he does. He does not go far before he stumbles, trips, and hurts himself. Quickly his wife returns to tell her mother, "Mikcic isn't worth a thing."

But her mother says, "Later, he'll do something. Leave him alone."

Neqt pemkiskahk Koluskap 'tiyal Mikcicol, "Sepawonuk koti kci mawi epeskomhotin. Kil na ktahcwitoliwiciyan. Ipocol msite knacitahamkuk skinuhsisok yut, ktoqecihc nehpuhukuk. Ktomokuhukukc naka ktomokipilkun. Etuci nit leyik qihiw oc kti ksilhuss wikok.

"Kisihc qesimutwak. Kmillonc piluwapiyuwakon wecihc kisipasittoqqiyin nisokehs, kenoq olu nuhuwewey komac oc mocessu, kenoq olu cuwileyu."

One day, Koluskap tells Mikcic, "Tomorrow everyone is getting together for a big ballgame. You also must participate. Since all the young men here hate you, they will try to kill you. They'll crush you and trample you. When that happens, you will be near your father-in-law's house.

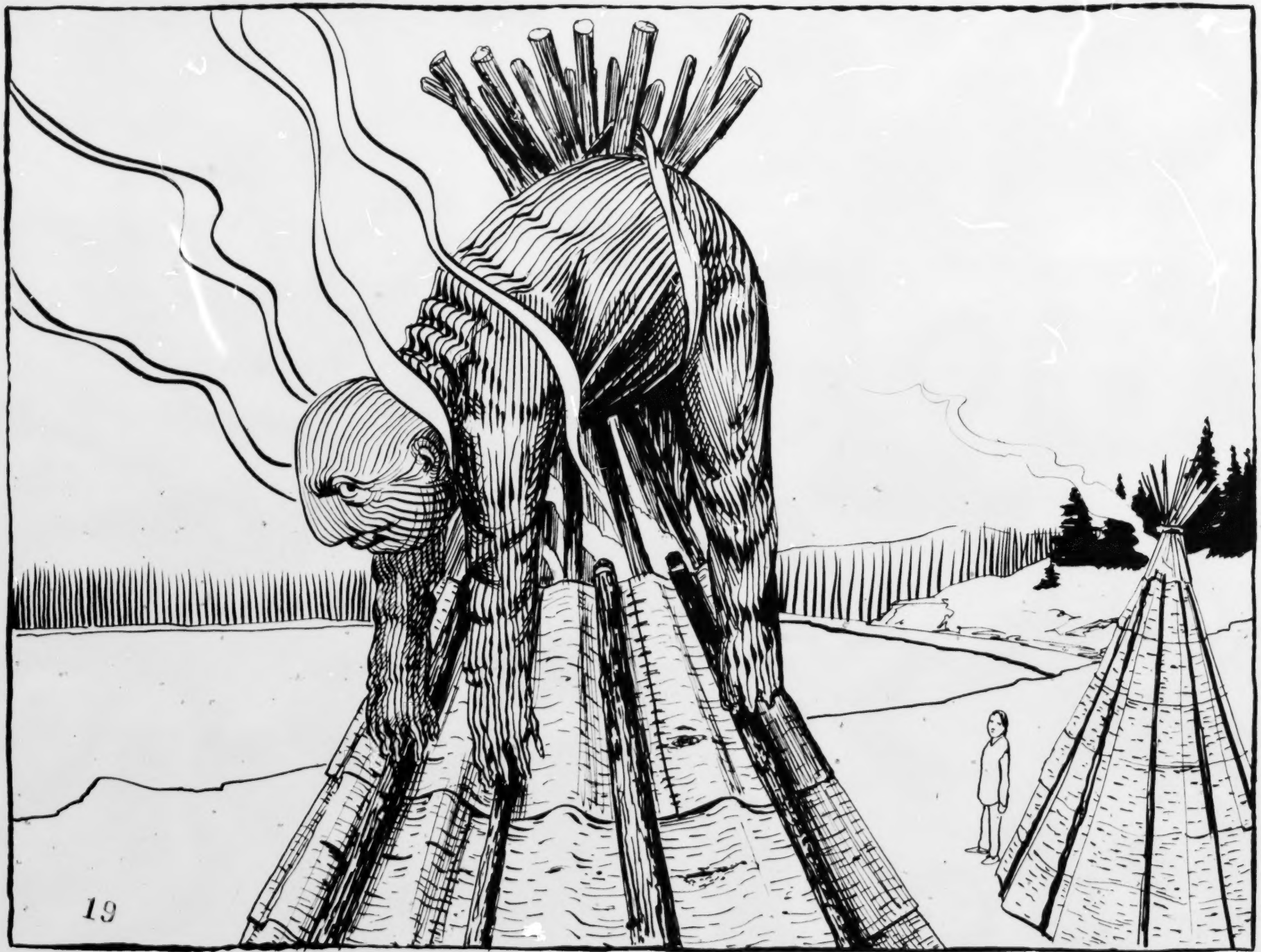
"You will be able to escape them. I'll give you the power of supernatural illusion so that you'll be able to jump over the house twice; the third time, however, it will go very badly, but this must happen."

Msite na leyu yuhutpon. Skinuhsisok 'toqecinehpahawal. Eliqesimutwat, cuwipasittokku wikuwamok tahalutehp toke sips qesqicituwiyat, kenoq olu nuhuwewey napihtehsinon wikuwami oposiyahqihkuk. Nitte ekhucit, etoliluwahat pkotek. Wikpolahsu wecipkotetek emehkew.

Wot olu Koluskap lamikuwam epitss. 'Tiyan, "Nicaloq, kotisakomawehlol, kci sakom cihknaqcok."

All that is told to him happens. The young men try to kill him. In escaping them he jumps over the wigwam as a bird would swoop; but on the third time he is caught on the wigwam poles. There he hangs, angrily, in the smoke. He is dried and hardened by the smoke rising from below.

Now Koluskap was sitting inside. He says, "Uncle, I'm going to make you a chief, the great chief of the turtles."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Etuciwikpolahsat Mikcicol. Mamote motekonum cikonaqstek. Elicilaqositpon mecote wewinaqot toke pemkiskahk. 'Kisi na nuteloksehlan, pesqon tehpu cilkeyossik esqonasik.

On Mikcic 'cipokikakaluwan, "Keka knehpihi!"

Kenoq olu Koluskap 'tasitemal, "Kotama leyiw. Kmillon kci pomawsuwakon. Tokec oc 'cimaciw kisi tehc yalitopskans etolamkolek, kisihc pomaws ktahkmikuk naka 'samaqanok. Cikate tomiqehtuk kiyin, mecotehc kpomaws esqonatek kehsukoniw. Pecitehc kmoshun, tolihtehsonc kisimonehtasik sipkiw."

Komac Mikcic wolitahasu yut pecileyik. Msite elehlut 'kisuwehkan.

He continues to cure Mikcic. At last, his skin is hard. How he was scorched can still be seen today. Also, he cuts out his intestines, leaving only one short one.

And Mikcic yells out loud, "You're nearly killing me!"

But Koluskap replies, "That's not true. I am giving you great life. From now on you will be able to roll in the fire, you will be able to live on land and in the water. Even if your head is cut off, still you shall live for nine days. And even your heart will beat for a long time after it is taken out."

Mikcic is very happy when this happens. All that has been done to him he can now use.

Wespasahkiwik msiw skitapiyik kotunkahtuwok. Koluskapiyil 'tahkinuwehtakul, "'Qiluwahtuniyahc tan ktolikisinehpuhukun."

Skinuhsisok nihkanapasuwok, Mikcic asit nakahkalsu. Kenoq olu sesolahkiw motewolonuwituwiye. 'Qesqicituwiyan spiqiw woniyakonuwak. Kotama nomiyaw. Mulahkek pemahqihkek, nit etolinehpahat musuwol. 'Tolacqiman akomawtik. Ketunolicihi petapasilit, tehsaqopu musok, etoliwtomat, etolaskuwasit.

Nit elipeciyak, msite aqamimusqitahasultuwok. 'Kisolumaniya nehpahaniya Mikcicol naka Koluskapiyil.

In the morning, all the men go hunting. Koluskap informs him, "They are going to look for a way to kill you."

The young men walk ahead, Mikcic hides himself behind. But all of a sudden, he makes a magic flight. He soars over their heads. He is not seen. Deep in the forest, there he kills a moose. He drags it to the snowshoe path. When his enemies come along, he is sitting on top of the moose, smoking, waiting.

So it comes to pass that they hate him all the more. They decide to kill Mikcic and Koluskap.

Ketimacahat Koluskap, on 'tiyukun tan oc ellukhotihtit. "Amsqahs tehc motutuwatomoniya kci sqot. Nittehc kil kossiyahkalkun. Nicaloq, kulitahasuwi oliyan: etutsonuwik ntolsonuwakon kotamahc kusikawsiw. Nittehc 'topolutomoniya kpiscopolokun. Nit kolamuwan: *Musa nit leyic!* Aqamitehc 'toli koti ollukhotiniya. Kmikahkaman. Mecotehc olu leyu."

Nit eli itok, peciye. Mikcic wolitahasu. 'Tatiyuhewikotuwan Koluskapiyil.

On skinuhsisok 'pokkikalaniya Mikcicol. 'Kossiyahkaniya sqotek. On 'qolopossinon naka 'kuwin–maleyu na. Yut mehtamkolek sqot, 'tuhkiyan, apc wiqtemon piwsokul, ipocol tkitpuhkot.

When Koluskap is going to leave, he tells Mikcic what they will do. "First of all, they will build a great fire. And then they'll throw you in. Uncle, go happily: with my great power you shall not suffer. Then they will talk about drowning you. At that, you stop them, saying, *Don't let it happen!* They will want to do it even more. Fight them. However, it will still happen."

What he says, comes to pass. Mikcic is pleased. He says *adieu* to Koluskap.

And the youths grab Mikcic. They throw him into the fire. And he rolls over and falls asleep–he *is* lazy, you know. When the fire burns out, he wakes up; he asks them for more wood, for the night is cold.

Apc 'pokkikalaniya, nostumuwaniya 'piscopolaniya. Nit yaka siktenokatok. 'Tiyan, "Musa nit leyic! Kamotop knukcoktihiniya katok kcuwahpahkaliniya."

Nit wecikisolutomuhtit maciyacqimaniya. Nit 'cipokihtaqsin, ayut sikimikahket. 'Keccopskehla oposiyi. Muskapskehtun ponapskul, ayut wocopskiyi, tahalu wen wenatominet. 'Tepehlaniya oqitonuk, macehulaniya epahsakom. Nit etolicuwahpahkehtit. 'Totolosakiyaniya, tokkiw nekkomapomahtit elomiktapahalit.

Again they seize him, they tell him they are going to drown him. That he is terribly afraid of. He says, "Don't let it happen! Better you should cut me to pieces than throw me in the water."

That is why they decide to drag him away. Then he shouts and struggles very hard. He uproots trees. He tears up the rocks and the roots just like a crazy man. They load him into a canoe, and take him halfway out into the water. There they throw him in. They watch him until they can no longer see him sinking.

Wespasahkiwik wisokolate. Keq nomihtuniya etolimacetutomuwik kci ponapskuk tama al tekkapimok. Nisuwok skinuhswok wihqnomoniya oqiton, milawisukiniya, natsakihtuniya keqsey nit. Nitte pecisukihtit, peciwehse. Kci monossapskuk nemqote sakpetul, nit Mikcic elossit, etoliksalosuhket.

Nomiya weckuhyalit,'kocicihtun naciwihqehloku. 'Tatiyuhewikotuwan, olomicuwahpitepoqonessuwa. Mecote toke msiw cihknaqcok nemiyahtit wenil, nittehc 'cuwahpitepoqonessultiniya.

In the morning, it is quite warm. They see something moving on a big rock near the horizon. Two youths take a canoe, they paddle out to see what it is. As they arrive in the canoe, the wind picks up. On a big rock island, barely sticking up out of the water, there lies Mikcic, sunning himself.

He sees them coming, and knows they are going to get him. He bids them *adieu*, disappearing into the water heels last. Even today, all turtles, when they see someone, disappear into the water heels last.

Mikcic nomiyan nisuwihticil. Wolitahasuwipomawsuwok cel nicaniwok.

Nit olipeciye, elomikehsukoniwik, Koluskap nacinomiyan nicalkul. Wasis sasotemu.

"Knostuwa itok?" Koluskap metiyewestaq.

"Kotama," Mikcic oli ikotohom. "Cipotuk Musikisqatuwe. Kotama tan tehpu elikit skitap nostomuwon."

Mikcic rejoins his wife. They live happily, and they have a child.

It happens, after a time, that Koluskap goes to see his uncle. The child is crying.

"Do you understand what he is saying?" Koluskap is heard to say.

"No." Mikcic yawns. "Perhaps he is speaking *Musikisq*. No ordinary man can understand that."

Neke Koluskap itom, "Wawonol weskuwotokil. Itom, *Wa, wa.* Nit nit mec *wawon* Pestomuhkatiyik eliwihtmuhtit."

Mikcic 'titomon, "Tan olu eyik?"

Koluskap 'tolokiman walkalín tupqanok. Kehceyawikil moskomonol. Komac Mikcic wolinomonol naka 'tassokinomon.

Mecote toke pemkiskahk cihknaqcok ponatomuk tupqanok. Nit nit Koluskap elipahpiyatpon.

At that time Koluskap says, "He is talking about eggs. He's saying, *Wa, wa.* That's what the Passamaquoddies still call an egg–*wawon.*"

Mikcic says, "Where are they?"

Koluskap instructs him to dig in the sand. He finds many of them. Mikcic likes the way they look and is awed by them.

Still, even to this day, turtles lay eggs in the sand. This is how Koluskap jested.

LATUWEWAKON

cikonaqstek: citoneyu
epahsakom: milawiw
knacitahamkuk: kmusqitahamkuk
kpiscopolokun: kcuwahpahkalkun
ksilhuss: knisuwiyeq mihtaqsol
Mikcic: Mihkmak eliwiyahtit cihknaqcol
msite: psite
msiw: psiw
mulahkek pemahqihkek: kcihqilamiw
Musikisqatuwe: 'kansuhswi skicinuwatuwe
nacikoluluwewan: nathomahswewan
nakahkalsu: nakayahkalsu
naksqiyik: pilsqehsisok mesq nipultihtihq
ntuwasom: ntuwasisom
pahpultin: layawolotin naka epeskomhotin
peciwehse: petolamson
pemikhoticik: wikulticik
'piscopolaniya: 'cuwahpahkalaniya
qesimutwak: kalsuwamak
qesqicituwiyat: pasicituwiyat
skinuhswok: skinuhsisok
'tatiyuhewikotuwan: 'tiyan, *apcoc knomiyul*
'tolitpamuwal: 'tiyal
wapap: skicinuwi kospisun kosona psihkusunol kehcitomawotik
wapsqewiyil: wapeyuwi muwinewi motekon
welkomawik: tepiwolinaqahk
yalitopskans: yaliqaha

PRONOUNCING PASSAMAQUODDY

VOWELS

a - ah	like the *a* in f*a*ther
e	like the *e* in b*e*d
eh	like the *a* in h*a*t
i - ih	like the *i* in sk*i*
o - oh	like the *o* in apr*o*n (schwa)
u - uh	like the *u* in s*ue*

BLENDS

aw	like the *ow* in h*ow*
ay	like the *ie* in d*ie*
ew	not found in English
ey	like the *ay* in d*ay*
iw	like the *ew* in f*ew*

CONSONANTS

h, l, m, n, w, y, are pronounced as in English.

h is silent before a consonant, pronounced before a vowel.

c	j	(*or* ch*)
k	g	(*or* k*)
p	b	(*or* p*)
q	gw	(*or* kw*)
s	z	(*or* s*)
t	d	(*or* t*)

*when next to ' or next to another consonant, except first person initial *n*

' shows a missing consonant from the old form of the word

Translators' Note: The English translation follows the Passamaquoddy text sentence by sentence. The intent is to reproduce accurately the meaning and style of the original, more than to provide an idiomatic English narrative.